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their associates, yield to the stress of ill-timed temptation. From these the descent is by all gradations to the "essential criminal," who suffers from some hopeless moral or intellectual lack. Difficult and well-planned crime is beyond him, though he may murder recklessly or from a "blind gloomy feeling of painful tension and unrest"—an act between epileptic and cold-blooded crime. But there is here no "special criminal neurosis"; he is what men were in the pre-moral stage. With those, however, that come of criminal or neuropathic stock, who are congenitally immoral, we may begin to speak of the "special criminal neurosis." A third class, and it is quite distinct, is of those who are positively diseased—the insane whose crimes are of their disease. From none of these considerations does it appear that society should not punish crime. The punishment may become a future restraining factor in the criminal and in others. To admit this does not commit one to punishing the insane, for such punishment is not deterrent, but shocks the moral sense of society. The really valuable study of criminology is that of the insane and those whose tendency to crime is hereditary; it is a full study of special cases, using prisons as hospitals are used in the study of disease. From such study may be expected a psychology of crime, upon which legislation can be safely built.

*Negro Myths from the Georgia Coast.* CHARLES C. JONES, Jr., LL. D.  
Houghton, Mifflin & Co., Boston and New York. 166 pp.

These stories are like those made popular in the mouth of Uncle Remus. Most of them relate the doings of animals that seem constantly wavering over into men. In such stories we see, perhaps, how our own were-wolves and swan-maidens looked minus the halo of poetry they have gathered in their decay. Several are of interest as showing the transformations undergone in entering another mythic family. The story of "De Debbie and May Belle" is Bluebeard except at the ending, and the main lines of the story of Buh Lion's treasure-house are very near to that of the treasure-house of King Rhampsinitus, told in the second book of Herodotus, and elsewhere in fiction under other titles.

*On the Shell Money of New Britain.* Rev. BENJAMIN DANKS. Journal  
of the Anthropological Institute, May, 1888.

From the interesting account of Mr. Danks it appears that the natives of New Britain have a tolerably elaborate economic system founded upon their shell money. The rights of property are well defined. They discriminate buying and barter, having separate words for each. Prices for some articles are fixed by custom, but others vary with the supply. On the Duke of York Island the idea of interest is clear, and the established rate is ten per cent; on New Britain, however, that idea is not yet perfect, the extra tenth returned being regarded as a present expressing thanks. A man who repudiates his loans loses his credit, likewise one that is lazy or a poor hand at business. There is no central authority, but custom is enforced by a rude expression of public opinion. Crimes, except probably those against the exogamous marriage customs, are atoned for by money payments, the amount of which is settled by the higgling of the injured and the injurer supported by their friends and retainers. Even in war no peace is secure until the warriors of both sides have paid for the killing and wounding they have done.

This naturally acts as a strong preventive of war. The manifold influence of this commercial system upon the customs of the people, and the abuses to which it is put (many not unlike those of more advanced commercial communities), cannot be summarized here; suffice it to say that it penetrates their whole lives and enters their ideas of a future state. It gives them the thrift and industry and the hardness and selfishness of the commercial view of life. To judge from this account, these savages are almost the typical individualistic economic men so often appealed to by the orthodox economists.

*On Tattooing.* Miss A. W. BUCKLAND. *Journal of the Anthropological Institute*, May, 1888.

The author collates briefly the facts of tattooing, in support of a theory of prehistoric intercourse. Of the two methods, by gashing and by pricking a pattern in, the first is found almost exclusively in Australia and Africa, where it is probably of tribal significance, or sometimes the badge of a secret society. In New Zealand and the Pacific islands its general purpose is decorative, and on men a decoration for bravery, but also tribal and referring in its pattern to special events. A woman tattooed on the chin is almost everywhere a married woman. Tattooing at the entrance upon manhood and the instruments used in tattooing, frequently pieces of human bone, are only incidentally touched upon. A map of the world shaded to show the distribution of the methods of tattooing, and of the chin-marks of women, and the regions where the art has formerly been practiced, accompanies the article.

*Notes historiques sur les Aïssaoua.* G. DELPHIN. *Revue de l'Hypnotisme*, May, 1888.

After something of the legendary history of the founder of this Moslem sect and his miracles, a brief account of their *hadhra* or religious seance is given. In the *hadhra* the devotee dances himself into nervous exaltation, to chanting and drum-beating. In this neuropathic state he also performs miracles, but each has his own; the one who works himself into catalepsy does not let a viper bite his arm, and the snake-bitten does not eat cactus leaves. On entering the order each chooses what he will do and is placed in charge of an adept.

*On the Evolution of a Characteristic Pattern on the Shafts of Arrows from the Solomon Islands.* HENRY BALFOUR. *Journal of the Anthropological Institute*, May, 1888.

The author traces the decoration of the shafts back to the trimming of the joints of the reeds from which they were made. The hard surface tended to peel off in slivers. This was stopped by transverse cuts, and suggested the pattern which is composed of lines running lengthwise of the shaft, and placed just ahead of the joint. On some the pattern is tolerably elaborate, and applied even where its use was forgotten or neglected. The explanation is supported by eight specimens figured in an accompanying plate.

*Flowers and Flower Lore.* Rev. HILDERIC FRIEND. pp. 704, 2d edition, illustrated. London, 1884.

This volume is a thesaurus of extra-botanical information about